

Articles

agreed on by the Bi-
shoppes, and other learned
menne in the Synode at London,
in the yere of our Lorde Godde,
M. D. LXXI. for the avoinding of
controuerzie in opinions, and
the establisshement of a god-
lie concorde, in certeine
matiers of Reli-
gion,

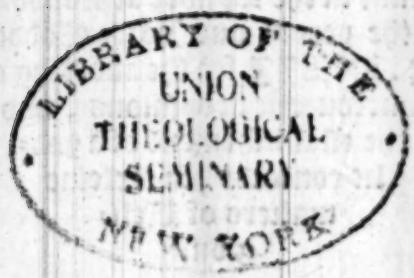
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Articles publis-

hed by the Kinges Maiestie

C Of faith in the holie Trinitie



Here is but one living, and true
God, and he is everlasting with
out bodie, partes, or passions, of
infinite power, wisedome, and
goodnesse, the maker, and pre-
seruer of all thinges bothe vi-
sible, and invisble, and in buntie
of this Godhead there bee three persones of one
substaunce, power, and eternitie, the Father, the
Sonne, and the holie Ghoste.

C That the woord, or Sonne of God, was made a very man.

Che sonne whiche is the woord of the fa- 2
ther, tooke mannes nature in the wombe
of the blessed virgine Marie of her Sub-
staunce, so that two whole, and perfect natures,
that is to saie, the Godhead, and manhode were
ioigned together into one person, neuer to be di-
vided, wherof is one Christe very God, and very
manne, who truely suffred, was crucified, dead,
and buried, to reconcile his father to vs, and to
be a Sacrifice for all sinne of manne, bothe ori-
gnall, and actuall.

¶ Of the goyng downe of Christe into Helle.

¶ **S**o Christ died, and was buried for vs: so also it is to be beleued, that he went downe into hell, for the bodie laye in the Sepulchre, vntill the resurrection: but his Ghoste departing from him, was with the Ghostes that were in prison, or in Helle, and didde preache to the same, as the place of. S. Peter dooeth testifie.

¶ The Resurrection of Christe.

¶ **C**hriste didde truelie rise againe from deathe, and tooke again his bodie with flesh, bones, and all thinges apperteining to the perfectiōn of mannes nature, wherewith he ascended into Heauen, and there sitteth, vntill he retourne to iudge men at the last daie.

The doctrine of holie Scripture is sufficient to Saluation

¶ **H**olie Scripture conteineth all thinges necessarye to Saluation: So that whatsocuer is neither read therin, nor mai be proued therby, although it be sometime received of the faithful, as Godlie, and profitable for an ordre, and comelinesse: Yeat no manne ought to bee constreigned to

By the Kynges Maistrie.

to beleue it as an article of faith, or repute it requisite to the necessitie of Saluation.

The olde Testamente is not to be refused.

He olde Testament is not to bee put a waie as though it were contrarie to the newe, but to be kept still: for bothe in the olde, and newe Testamentes, everlasting life is offred to mankinde by Christ, who is the onelie mediator betwene Godde, and manne, being bothe Godde, and manne. Wherefore thei are not to be hearde, whiche feigne that olde Fathers did looke onely for transitorie promises.

The thre Credes

THE thre Credes, Nicene Crede, Athanasius Crede, and that whiche is commonlie called the Apostles Crede, ought throughtly to be receiued: for thei maie be proued by most certaine warrauntes of holie Scripture.

Of originall, or birthe sinne

Reginall Sinne standeth not in the following of Adam, as the Pelagianes doe vaine lie talke, whiche also the Anabaptistes doe now a daies renue, but it is the fault, &

corruption of the nature of euery manne that nat-
urallie is engendred of the offspring of Adam,
whereby manne is very farre gone from his for-
mer righeteousnesse whiche he had at his creation
and is of his owne nature geuen to euill, so that
the fleshe desireth alwaies contrarie to the spirit,
and therefore in euery persone borne into this
world, it deserueth Goddes wrath & damnation:
And this infection of nature doeth remaine, yea
in them that are baptizid, wherby the lust of the
fleshe called in Greke φρόνμα ταρπνία (whiche some
dooe expouine, the Wisedome, some sensualitie,
some the affection, some the desire of the flesh) is
not subiect to the lawe of GOD. And although
there is no condemnation for them that beleue,
and are baptizid, yet Thaostle doeth confesse,
that concupiscence, and lust hath of it selfe the na-
ture of sinne.

C Of free wille.

¶ **W**e haue no power to dooe good woorkes
pleasaunte, and acceptable to God, with-
out the Grace of God by Christ, preuen-
ting vs that wee maie haue a good wille, and
woorke in vs, when we haue that wille.

C Of Grace.

¶ **T**he Grace of Christ, or the holie Ghost by
him geuen dooeth take awaie the stonie
harte, and geueth an harte of fleshe. And
al-

By the Kynge Maistrie.

although those that haue no will to good thin-
ges, he maketh them to wil, and those that would
euill thinges, he maketh them not to wille the-
same: Yet neuerthelesse he enforceth not the wil
And therfore no man when he sinneth can excuse
himself, as not worshie to be blamed, or condem-
ned, by alleging that he sinned unwillinglie, or
by compulsion.

C Of the Justification of manne.

Justification by onely faith in Jesus Christ ¹¹
in that sece, as it is declared in the homelie
of Justification, is a moste certeine, and
holesome doctrine for Christien menne.

C Woorkes before Justi- fication.

Workes doen before the Grace of Christ ¹²
and the inspiratione of his spirite are not
pleasaunt to GOD, forasmuche as thei
spring not of faithe in Jesu Christe, neither doe
thei make menne mete to receive Grace, or as the
Scholeaucthourses saie, deserue Grace of con-
gruitie: but because thei are not doen as god hath
willed, and commaunded theim to be dooen, we
doubt not but thei haue the nature of sinne.

Wooarkes.

Woorkes of Supererogation.

13 **S**o luntarie woorkes besides, ouer, and above Goddes commaundementes, whiche thei cal woorkes of Supererogation, can not be taught without arrogancie, and iniquitie. For by theim menne dooe declare, that thei dooe not onely rendre to GOD, as moche as thei are bounde to dooe, but that thei dooe more for his sake, then of bounden duetie is required: Whereas Christe saith plamelie: when you haue dooen al that are commaunded you, saie, we be vnprouifable seruauntes.

No man is without sinne, but Christe alone.

14 **C**hriste in the truesh of our nature was made like vnto vs in al thinges, sinne onely except, from whiche he was clearelie vnde bothe in his fleshe, and in his Spirite. He came to be the lambe without spotte, who by Sacrifice of himself made ones for euer, should take away the sinnes of the worlde: and sinne (as Saint Iohn saith) was not in him. But the rest, yea, althoughe we be baptizid, and borne againe in Christe, yet we all offend in many thinges: and if we saie, we haue no Sinne, wee deceiue our selues, and the truch is not in vs.

Of

By the Kings Majestie

C Of sinne against the holie Ghoste.

GVery deadlie sinne willinglie committed
after Baptisme, is not sinne against the
holie Ghost, and unpardonable: wherfore
the place for penitence, is not to bee denighed to
soche as fall into sinne after Baptisme. After we
haue receiued the holie Ghoste, wee maie departe
from grace geuen, and fall into sinne, and by the
grace of GOD wee maie rise again, and amende
our liues. And therfore thei are to be condemned,
whiche saie, thei can nomore sinne as long as
thei liue here, or denigh the place for penitence to
soche as truelie repent, and amende their liues.

C Blasphemie against the holie Ghoste.

BLasphemie against the holie Ghost is, when
a man of malice, and stubburnesse of minde
doeth raile vpon the trueth of goddes word
manifestlie perceived, and being enemie therunto
persecuteth thesame. And because soche be guilty
of Goddes curse, thei entangle themselues with
a molte grieuous, and hainous crime, wherupon
this kinde of sinne is called, and affirmed of the
Lord, unpardonable.

Of predestination, and Election.

17. **P**REdestination to life, is the everlasting purpose of God, wherby (before the foundations of the worlde were laied) he hath constantlie decreed by his owne Judgemente secret to vs, to deliuer from curse, and damnation those whom he hath chosen out of mankinde, and to bring them to everlasting saluation by Christ, as vesseles made to honour: wherupon, soche as haue so excellent a benefite of GOD geuen vnto them be called, according to Goddes purpose, by his spirite woorking in due seasone, thei through grace obeie the calling, thei be iustified frely, thei be made sonnes by adoptione, thei bee made like the image of Goddes onely begotten sonne Iesu Christe, thei walke religiouse in good woorkes, and at length by Goddes mercie, thei atteine to everlasting felicitie.

As the Godlie consideration of Predestination, and our election in Christe is ful of swete, pleasaunte, and unspeakable comfort to Godlie persones, and soche as feele in themselues the woorking of the spirite of Christ, mortifiyng the woorkes of the flesh, and their earthlie membris, and drawing vp their minde to high, and heauenly thinges, as wel because it doeth greatly stablish and confirme their faith of eternal Saluation to bee enioied through Christe, as because it dooeth seruentlie kindle their loue towardes Godde: So

for curios, and carnall persones lacking the spirit of Christ to haue continuallie before their yies the sentence of Goddes predestination, is a moste daungerous dounefall, whereby the Deuill maie thrust them either into desperatio, or into a rechiesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, although the Decrees of predestination are vñknowen vnto vs, yett we must receiue Goddes promises, in soche wise as thei bee generallie setforth to vs in holie Scripture, and in our doinges that wylle of Godde is to be folowed, whiche we haue exprestelie declared vnto vs in the woord of Godde.

**¶ Wee must trusste to obteine
eternal Salvation on
ly by the name of
Christe.**

Thei also are to be had accursed, & abhorred
that presume to saye, that every man shalbe
saued by the Lawe, or secte whiche he pro-
fesseth, so that he bee diligent to frame his life
according to that Lawe, and the lighte of
Nature: for holie Scripture doeth
sette out vnto vs onely the
name of Iesu Christe.

wherby menne
must be sa-
ued

Call men are bounde to kepe the
moral commaundementes of the
Lawe.

19. **T**he Lawe, whiche was geuen of GOD by
Moses, although it binde not Christian
menne, as concerning the Ceremonies, and
Rites of the same: Neither is it required that
the Ciuite Preceptes, and Ordres of it shoulde
of necessitie bee receiued in any commune weale:
Yeat no Manne bee he never so perfecte a Chri-
stian, is exempte, and lose from the Obedience of
those Commaundementes, whiche are called
Moral: wherfore thei are not to be harkened vnto,
who affirme that holie Scripture is geuen on-
lie to the weake, and dooe boast theimselfes con-
tinually of the spirit of whom (thei saie) thei haue
learned soche thinges, as thei teache, although
thesame be most evidently repugnaunt to the ho-
lie Scripture.

C Of the Churche.

20. **T**he visible Churche of Christ, is a Congre-
gation of faiethfull Menne, in the whiche
the pure worde of GOD is preached, and
the sacramentes be duelie ministered, according to
Christes ordinance, in all those thinges that of
necessitie are requisite to the same.

As the Churche of Jerusalem, of Alexandria,
and of Antioche hath erred: So also the Churche
of Rome hath erred not onely in their living, but
also

also in matiers of their faith.

¶ Of the auctoritie of the Churche.

It is not lawefulle for the Churche to ordene any thing that is contrarie to Goddes wordē write, neither maie it so expoune one place of scripture, that it be repugnaunt to an other. wherfore although the churche be a witnesse and a keper of holie writte, yett as it ought not to decree any thing against the same: So besidē the same, ought it not to enforce any thing to bee beleued for necessitie of Saluation. 21.

¶ Of the auctoritie of gene- ral Counsailes

Generall counsailes maie not be gathered together, without the commaundemente, and will of Princes: and when thei be gathered (forasmuche as thei be an assemblie of men, wherof all be not gouerned with the spirite, and woordē of GOD) thei maie erre, and sometime haue erred, not onely in woorlē matiers, but also in thinges perteining unto God. Wherfore thinges ordeined by theim, as necessarie to Saluation, haue neither strength, nor auctoritie, onlesse it maie be declared, that thei be taken out of holie scripture. 22.

C Of Purgatorie.

23. **T**HE doctrine of Scholeaucthoures concerning purgatorie, Pardones, worship, ping, and adoration as well of Images, as of reliques, and also inuocation of Saintes, is a sonde thing vaine feigned, and grounded vpon no warrant of scripture, but rather repugnant to the woerde of God.

C No manne maie minister in the Congregation, except he be called.

24. **T**IS not lawful for any man to take vpon him the office of Publique preaching, or ministering the sacramentes in the congregation, before he be lawfullie called, and sent to execute the same. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woork by menne, who haue publique auctoritie geuen vnto them in the congregation, to cal, and sende ministres into the Lordes vnyarde.

C Menne must speake in the Congregation in soche tounge, as the people vnderstanderv.

25. **I**T is moste semelie, and moste agreeable to the woerde of God, that in the congregation no thing

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thing be openlie readde, or spoken in a toungue
vnknowen to the people, the whiche thing S.
Paule didde forbidde, except some were presente
that shoulde declare the same.

C Of the Sacramentes.

WUR L O R D E Jesus Christe hath
knitte toguether a companie of newe peo-
ple with Sacramentes, moste fewe in
numbre, moste easie to bee kepte, moste excellent
in significatione, as is Baptisme, and the Lordes
Supper.

THE Sacramentes were not ordeined of
Christe to be gased vpon, or to be caried a-
bout, but that we shoulde rightlie vse them.
And in soche onely as worthelie receive the same,
thei haue an wholesome effecte, and operacione,
and yet not that of the woorke wrought, as some
men speake, whiche worke, as it is straunge, and
vnknowen to holie Scripture: So it engendreth
no Godlie, but a verie superstitious sense. But
thei that receive the Sacramentes vnwoorthelie,
purchace to thei selues Damnatione, as
Saincte Paule saith.

SAcramentes ordeined by the Worke of God
be not onely Badges, and tokens of Christien
Mennes professione, but rather thei bee certeme-
ture

sure witnessses, and effectuall signes of grace, and
Goddes good will towarde vs, by the whiche he
dooeth woorke iuissiblie in vs, and doeth not on-
lie quicken, but also strengthen, and confirme our
faith in him.

C The wickednesse of the Mint-

sters dooeth not take awaie the
effectuall operation of Goddes
ordinances

27 **Q** Uough in the visible Churche the ciuill be-
uer mingled with the good, and sometime
the ciuil haue chief auctoritie in the mini-
stration of the woorde, and Sacramentes: Yet
forasmuche as thei doe not the same in their owne
name, but dooe minister by Christes commission,
and auctoritie: we maie vse their ministerie bothe
in hearing the woorde of God, and in the receiving
the sacramentes, neither is the effecte of Goddes
Ordinaunces taken awaie by their Wicked-
nesse, or the grace of Goddes gifte diminished
from soche, as by faieth, and rightlie receive the
Sacramentes ministred vnto them, whiche bee
effectuall, because of Christes institutione, and
promise, although thei be ministred by ciuil men.
Neuerthelesse it apperteineth to the discipline of
the Churche, that enquirie be made of soche, and
that thei bee accused by those that haue knowle-
lege of their offences, and finally being founde
guiltie by iust iudgement, be deposed.

COf Baptisme.

Baptisme is not onelie a signe of professi-
on, and marke of difference, wherby Chri-
stien menne are discerned from other that
bee not Christened, but it is also a signe, and seale
of our newe birth, whereby, as by an instrument
thei that receive Baptisme rightlie, are grafted
in the Churche, the promises of forȝeuenesse of
Sinne, and our Adoption to bee the sonnes of
God, are visiblie signed and sealed, faith is con-
firmed, and grace increased by vertue of praier
vnto God. The custome of the Churche to Chri-
stien yonge chylldren, is to bee commended, and in
any wise to bee retayned in the Churche.

COf the Lordes
Supper.

The Supper of the Lorde is not onely a
signe of the loue that Christiens ought to
haue among theim selues one to another,
but rather it is a sacrament of our redemptiō by
Christes death, insomuche that to soche as right-
lie, woorthelie, and with faieth receive the same,
the breade whiche we breake, is a communion of
the bodie of Christe. Likewise the Cuppe of bles-
sing, is a Communion of the bloude of Christe.

TRansubstantiation, or the chaunge of the
substaunce of breade, and wine into the sub-
staunce

C.J.

staunce

staunce of Christes bodie, and bloude cannot bee
proued by holie writte, but is repugnaunt to the
plaine woordes of Scripture, and hath geuen
occasion to many supersticions.

FORasmuche as the trueth of mannes na-
ture requireth, that the bodie of one, and
theself same manne cannot be at one time
in diuerte places, but must nedes be in some one
ceraine place: Therfore the bodie of Christe can-
not bee presente at one time in many, and diuerte
places. And because (as holie Scripture doeth
teache) Christe was taken vp into heauen, and
there shall continue vnto thende of the worlde, a
faithful man ought not, either to beleue, or openlie
to confess the reall, and bodilie presence (as thei
terme it) of Christes fleshe, and bloude, in the Sa-
cramente of the Lordes supper.

The Sacramente of the Lordes supper
was not commaunded by Christes ordi-
nance to be kepte, caried about, listed vp,
nor worshipped.

COf the perfecte obla-
tion of Christe made
vpon the croſſe.

30 **T**he offring of Christe made ones for euer,
is the perfecte redemption, the pacifying
of goddes displeasure, and satisfaction for
all.

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al the sinnes of the whole worlde, bothe original and actuall: and there is none other satissfaction for sinne, but that alone. wherefore the sacrifices of masses in the whiche it was commonlie saied, that the Priestes did offre Christe for the quicke, and the dead, to haue remission of peine or sinne, were forged fables, and daungerouse deceiptes.

C The state of single life is com-
maunded to no man by the
worlde of God.

B Ishoppes, Priestes, and Deacons are not
commaunded to howe the state of single
life without mariage, neither by Goddes
lawe are thei compelled to abstaine from matri-
monie. 31

C Excommunicate per-
sones are to bee
auoed.

T Hat persone, whiche by open denunciacion
of the Churche, is rightlie cut of from the
unitie of the Churche, and excommunicate,
ought to be taken of the whole multitude of the
faithful, as an Heathen, and publicane, vntil he
bee openlie reconciled by penaunce, and received
into the Churche by a Judge that hath autho-
ritie thereto. 32

C Tradicions of the Churche.

33

Tis not necessarie that tradicions and ce-
remonies bee in all places one, or vtterlie
like. For at al times thei haue been diuers,
and maie bee chaunged, according to the diuersi-
tie of countries, and mennes maners, so that no-
thing bee ordeined against goddes worde.

Whosoeuer through his priuate iudgement
willinglie, and purposelie doeth openlie
breake the tradicions and Ceremonies of
the Churche, whiche bee not repugnaunte to the
worde of God, and bee ordeined, and approued by
common auctoritie, ought to be rebuked openlie
(that other maie feare to doe the like) as one that
offendeth against the comon ordre of the churche,
and hurteth thauctoritie of the Magistrate, and
woundeth the consciences of the weake brethre.

Homelies.

34

Homelies of late geuen, and set out by the
Kinges auctoritie, be godlie and holsome,
containing doctrine to bee received of all
menne, and therefore are to be readde to the peo-
ple diligentlie, distinctlie, and plainlie.

By the Kinges Majestie

¶ Of the booke of Praiers, and Ceremonies of the Churche of Englande.

The Booke whiche of very late time was
geuen to the Churche of Englande by the
Kinges auctoritie, and the Parlamente,
conteining the maner and forme of praiyng,
and ministering the Sacrametes in the Churche
of Englande, likewise also the booke of ordynge
Ministers of the Churche, set forth by the for-
saied auctoritie, are godlie, and in no poincte re-
pugnaunt to the holsome doctrine of the Gospel
but agreeable therunto, ferthering and beauti-
fying the same not a litle, and therfore of al faith-
full members of the Churche of Englande, and
chieflie of the ministers of the worde, thei ought
to be receiued, and allowed with all readinesse of
minde, and thankes geuing, and to bee commen-
ded to the people of God.

¶ Of Ciuite ma- gistrates.

The King of Englande is Supreme head in
earth, nexte vnder Christe, of the Churche
of Englande, and Irelande.

The Bishoppe of Rome hath no turiſtiction
in this Realme of Englande.

C.iii. The

The ciuile Magistrate isordeined, and allowed of God: wherefore we must obeie him, not onely for feare of punishment, but also for conscience sake.

The ciuile lawes maie punishe Christien men with death, for heinous, & grieuous offences.

St is lawefull for Christians, at the commandement of the Magistrate, to weare weapons, and to serue in laweful warres.

Christien mennes gooddes are not commune.

37 **T**he richesse & gooddes of christians are not commune as touching the right title & possession of the same (as certain anabaptistes dooe fasslie boaste) notwithstanding euery man ought of such thinges as he possesseth, liberallie to geue almes to the pore, according to his habilitie.

Christien menne maie take an Othe.

38 **N**o we confesse that vaine, & rache swearing is forbed Christien men by our Lorde Jesu Christ, and his Apostle James: so we iudge that christien religio doeth not prohibite, but that a man maie swaere, when the magistrate requireth in a cause of faith, and charitie, so it bee doen (according to the Prophete's teaching) in iustice, iudgemente, and trueth.

The

C The Resurrection of the dead is not yett brought to passe.

The Resurrection of the dead is not as yett 39
brought to passe, as though it only beloged
to the soule, whiche by the grace of Christe
is raised from the death of sinne, but it is to be lo-
ked for at the laste daie: for then (as Scripture
doeth moste manifestlie testifie) to all that bee
dead their awne bodies fleshe, and bone shalbe re-
stored, that the whole mannaie (according to his
worke) haue other rewarde, or punishment, as
he hath liued vertuousslie, or wickedlie.

C The soules of them that departe this life doe neither die with the bodies, nor sleepe idlie.

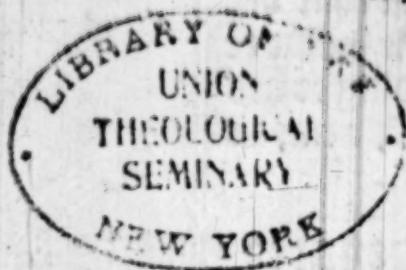
Thei which saie, that the soules of such as
departe hens doe sleepe, being without al-
sence, fealing, or perceiving, vntil the daie
of iudgement, or affirme that the soules die with
the bodies, and at the laste daie shalbe raised vp
with the same, doe vtterlie dissent from the right
believe declared to vs in holie Scripture. 40

C Heretickes called Millenarii.

Thei that goe aboute to renewe the fable of
heretickes called Millenarii, be repugnant
to holie Scripture, and caste them selues
headlong into a Iuiche dotage. 41

C All men shall not bee sauued
at the length.

42 **S** He also are woorthe of condemnation, who
indeuoure at this time to restoze the daun-
gerouse opinion, that al menne, be thei ne-
uer so vngodlike, shall at lenght bee sauued,
when thei haue suffered paines
for their sinnes a certaine
time appointed by
Goddes wi-
stice.



God save the King.

*Richardus Craftonustypographus Re-
gius excudebat.*

Londini. mense Iunij.

An. do. M.D. LII I.

*Cum privilegio ad impri-
mendum solum.*

